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OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

July 14—Jesus Demands Loyalty to God

Exodus 20:3-6; Joshua 24:16, 22-24; Luke 14:25-27

THE ONE SUPREME LOYALTY

It is probable that the average church member today feels that he has long since graduated from the Ten Commandments and is well along his course toward mastering the Sermon on the Mount. It may be that what America needs most to do is go back to the elementary teachings of our faith. We need to discover God and put Him once more at the center of His universe and reaffirm our allegiance to Him and to His will in our world.

Jesus stated in strong terms that such loyalty is necessary. It is necessary in order that the religious life may be a fellowship with God and thus be an experience which is meaningful.

The emphasis of today's lesson is one about which all Christians can agree. The differences of opinion regarding modes of worship and expressions of religious faith are legion, but here is common ground. Whether or not any person measures up to the standard, all agree that this is the very center of religion. Not only does God expect such loyalty, but vital religious living demands it. Jesus declared that such loyalty is so imperative that it must be rated a higher priority than loyalty to one's selfish interests or even loyalty to one's family. (It should be borne in mind in the interpretation of this difficult passage that God's will can never run contrary to the best interests of one's family and loved ones.)

No ethic will stand and none of the commandments will be kept consistently unless man recognizes God to be at the heart of an essentially moral universe. If one disbelieves in God then he will do right only when he thinks it expedient. He will be kind only when he thinks it will pay or when he finds it convenient. There is probably no ethical code which can long capture the imagination and hold allegiance. It is loyalty to a divine personality which provides the needed incentive.

The American people today have many divided loyalties. These misdirected devotions can become substitutes for worship of God as surely as did the idolatry of Old Testament times. The objects of our false interests become gods who exact the last ounce of tribute from their devotees. For example, the attempt is made to maintain the "American standard of living" even though there is no time left to really live and although that standard may be held at the cost of a low standard for others or even exploitation abroad. For social standing some live beyond their means, others sacrifice their health in an attempt to keep pace. Some even pay the penalty resulting from alcoholic beverages, simply because their group does so. Most of the world still bows down to Mars and when he so demands it, the peoples of the nations offer human sacrifices to this cruel god of war!

Well may we turn again to the ancient Decalogue to rediscover some of the rudiments, "Thou shalt have no other gods before me." "Whosoever doth not bear his cross, and come after me, cannot be my disciple." When this central loyalty is established, then other and lesser important claims fall into their proper sequence.

Questions:

In what way may we more fully and practically express our loyalty to Jesus?

To what extent has the worship of material possessions been responsible for the last two world wars?

ROBERT SHATTUCK

July 21—The Spirit of True Worship

Deuteronomy 8:11-14, 18-20; Isaiah 40:30, 31; Mark 12:28-34

WHEN SILVER AND GOLD IS MULTIPLIED

"Prosperous times are dangerous times." This quotation is taken from a title in the *Penn Adult Quarterly*. The statement is the direct opposite of the current popular philosophy which holds that the "full dinner bucket" plus certain luxuries are a sure guarantee of success, security, a peaceable society and the good life in general.

In the midst of our own wealth, and while we are deeply concerned about the physical needs of people in other parts of the world, it is well for us to remember that man shall not (he cannot) live by bread alone. Life consisteth not in the abundance of the *things* which one possesseth. The reminders of this fact are plentiful in the Scriptures and history bears out the truth in repeated instances. Nevertheless, we are ever prone to seek first the material kingdom and fail to test the affirmation that if we seek first the kingdom of God and His righteousness, then all of the needful temporal blessings will be added.

If periods of prosperity present unique temptations and if certain civilizations have even crumbled as a result of luxury, ease and complacency, then America might well beware for certainly no nation in the history of the world has ever been so rich as ours. The words of Deuteronomy are timely for us today, "Beware that thou forget not the Lord thy God ... lest when thou hast eaten and art full ... and thy silver and thy gold is multiplied; then thine heart be lifted up and thou forget the Lord thy God ... It is He that giveth thee power to get wealth."

Our first failure is in not recognizing the munificence of God. Our second sin is in permitting temporal interests to dominate our thinking. Even though we honestly declare that our first interests are those of God and His kingdom, we may at the same time allow material possessions to occupy so large a place in our lives that they become the determining factors. Religious beliefs and affirmations and even worship may touch only a limited area of one's life and not become the factors which control the motives. It is that inner life which counts, that realm where the ideals center and from which arise the aspirations, motives and standards by which decisions are made. What is the controlling factor there? Is it love for God? Does worship lead us into the presence of God where every area of our thinking is freely open to His scrutiny? Does unselfish interest in all our fellow men determine decisions in the social and business world? Or do material things, either the possession of them or the desire for them, occupy so large a place that they become the motivation for choices we make? What motives control decisions such as to where we live, the employment we seek, the things we buy, the clothes we wear, the people with whom we associate, the service which we render and the degree to which we share our bounty with the unfortunate?

Questions:

Must our civilization follow the trend of ancient Rome?

What can we do to turn the tide in America, today?

ROBERT SHATTUCK

The editorials and articles in *Penn Teachers Monthly* as well as comments on the Uniform Lessons will be very helpful to teachers of young people and adults.

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ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor
E. MERRILL ROOT, Editor of Poetry

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EDITORIALS

THE AMERICAN FRIEND Advances

READERS will not be surprised as we announce an advance in the subscription price of THE AMERICAN FRIEND. It is probably common knowledge that denominational journals hardly ever are self-sustaining. Their income from subscriptions and advertising must be supplemented by a subsidy from the denomination or other sources.

THE AMERICAN FRIEND has a small circle of friends who send a sustaining contribution with their regular remittances for subscription. This circle is being enlarged by readers who voluntarily join. Furthermore the subscription list is growing. We have evidence of an enlarging fellowship of readers. For this we are grateful.

In the meantime the costs of printing have gone up far beyond pre-war levels. It becomes necessary to raise the subscription price to two dollars (one dollar and fifty cents for ministers). The new subscription rate will be effective as of July 15, 1946.

On the page "For Friendly Action" in this issue, readers will find suggestions for promotion of THE AMERICAN FRIEND. We recall a Friend who through a handshake quite often transferred a five dollar bill carefully folded in his palm to the hand of the minister of his Meeting. Well, our hand is "out" in the fellowship of ideas and finance. We believe our readers will readily agree that the advance is reasonable. So, let's shake hands!

Now, for another increase of subscriptions!

The Church and the State Again

THE President has appointed Myron C. Taylor as his "personal representative to His Holiness the Pope, with the rank of ambassador." When Mr. Roosevelt made the original appointment it was warily accepted by a large portion of the American public as an emergency move in trying to checkmate war and to maintain significant contacts through an emergency. There is no reason for avoiding the use of all possible centers of power abroad and at home for the purposes of peaceful reconstruction, but the appointment as made is apparently not required for that purpose.

The President cannot safely submit the name of Myron C. Taylor to the Senate for appointment as an official ambassador to the Vatican with request for an appropriation to cover the cost of an embassy. That has already been prohibited by law. What is forbidden by law should not be accomplished by circumvention.

We should seek every feasible way to cooperate with Catholics for the building of an ecumenical spirit and the security of a peaceful world, but this is not the way. Whatever gains are made by it will be offset by deeper losses of ill will and misunderstanding both in America and abroad. It is a dangerous precedent when the head of a state appoints an ambassador to the head of a church. Church and State cannot be so equated. The report that the President will end this appointment with the conclusion of peace arrangements is encouraging though indefinite as to time.

Our objection should not be interpreted as an attack on the Catholics or on Mr. Taylor, but on a precedent which neither Catholics nor Protestants should expect from the State. It is safe to say that the President will not appoint an "ambassador" to sit at the headquarters of the World Council of Churches, which represents a major portion of Protestants in the world. It is equally safe to say that if it were proposed by him the World Council would immediately refuse it.

O Art, When Art Thou Art!

WE do not presume to be a connoisseur of the arts. With our uninitiated neighbors we have been drawn in recent years to exhibits of curious pictures and patterns. Like those about us we have sampled them with such words as "cubistic," "impressionistic," "futuristic," etc., with a dawning as to what our words really meant.

Recently we visited a showing of "non-objective" art. After seeing the pictures, or whatever they were, that was one descriptive word we could understand—"non-objective"—for we had never before seen anything resembling them on sea or land.

"If not objective, then surely they are subjective," we mused. Perhaps we had to look inward to find their meaning. We edged into an introspective mood. Then we found it. These curious works of "art" looked like some confused dreams we had tried to recapture in memory, at day break. They were like "dream-splashes," half remembered. We would not allow lodgment in our mind for the trailing suggestion that they could have their source in a late supper of cold mince pies, for this was an *art* exhibit. Though

they might be "dream-splashes" still we knew not the interpretation thereof.

We circled the walls with a summary glance then rose to go. At the door we looked back over our shoulder. Ah — that backward glance! Were we caught in a charm or was it sheer curiosity? When another exhibit of "non-objective" art is announced we shall be there again. Why?

All true art, we are told, is more subjective in its meaning than we realize. Those non-objective paintings seemed chaotic, but there was a trace of order in them, suggesting a creative hand. That, perhaps, is why we looked back. Men can endure chaos, even in society, if they are sure of one thing, traces of creation, suggesting that a master-hand is at work relentlessly bringing order out of chaos. If it were not there . . . but it is, and with it men consecrate their hands to God's unfinished work. "I would be to the Eternal what a man's hand is to a man," is an ancient and classic line.

We may have missed wholly the point of view of the artist. There was probably more order hidden in his paintings than we discovered, but we believe that he would say, "See in them as much as you can." That was a part of what we "saw."

The G. B. S. Oracle Again

GEORGE Bernard Shaw, though in his ninetieth year, still takes his topics in stride. Recently he was reported to have covered the atomic bomb and the United Nations Organization with a few characteristic barbs. Because the atom bomb makes war so obviously unprofitable, it is an old-fashioned gadget, he reacted. He panned "The dis-United Nations and the Insecurity Council" with a swift, blunt sentence or two that struck straight at the veto provision.

When the mind and the words of G.B.S. flash like a rapier (and they generally do) it is always interesting and it is always news. His parting shot in the interview was, "If you ever must find an honest man in the world, look for a person who is widely disliked. In heaven, one may get a different reward for telling the truth. But in this world, the only reward is enemies."

So spoke the battling veteran of controversy who, by himself, is an adequate "shock troop" in the field of caustic rebuttal. He fights best when he fights alone, and his battle words sound conclusive, as no one answers back.

That's G.B.S. and so—that's that!

The Church of the Silent Sheep

THAT is the name of a church in Tulsa, Oklahoma, designed exclusively for deaf mutes. The preaching, teaching, and singing will be conducted in sign language. It would be interesting to *see* the anthem.

No cloak of sight or sound can suppress the expression of religious hungers and emotions that rise in the human soul. Those of us who have the gifts of hearing and speech may be deeply touched and grateful that these, our friends of the eternal silence, have this privilege of a church conducted by them and for their blessing.

Now and then blindness is added to silence and persons like Helen Keller rise to witness to the realness of God in their lives. Phillips Brooks met Helen Keller and began to talk to her about God. As she "listened" with her fingers and her heart, she exclaimed, "I have always known him but I did not know his name." The nature of God is such that men do not depend upon sight or sound alone to know him and to love and follow him with joy.

Contemplate your communion with these silent friends as you read Psalm 139:1-12. Read the lines thoughtfully until you feel them deeply sustaining you. In the fellowship of that song of trust in the unfailing presence of God, we may commune with the company of God's "Silent Sheep."

E. T. E.

WIKWEMIKONG

Here is the shore and here the brooding sky,
And here the thunder of the autumn waves;
High on the rocks beyond, the pine trees sigh
Above the wooden crosses and the graves.
In shacks along the shore the old men wait,
Weaving their thoughts in silence. On the bay
A heavy skiff, delayed, returning late,
Labors between the trough and lifting spray.
Here live Algonquins, orphans of the wood,
Born out of time, caught between now and then,
Passive to fate but little understood,
Waiting for nothing that will come again.
Here is the church and here the Mission School,
Built by their patient hands, of hillside stone,
And brooding by the cloister-garden pool,
The Savior on the Cross abides alone.
Children of freedom, caged upon the shore,
Summer is past, and autumn's beat of wings;
Winter and silence wait beyond your door—
Lost with the rest of God's forgotten things.

ELIZABETH I. FEEMSTER

PEACE OVER CHINA

Some day when peace and gentle quiet reign again
And peasants plod content behind the rough-hewn plough;
When little maids shall wait beside the lily pond
With young delight for love's swift coming to the heart;
When new green shoots soft-shimmer in the terraced fields,
And silversmiths weave patterns with fine threads of light;
When cool jade gleams again on slender olive throats
And silver flute-notes sing in jasmine garden air;
When ancient wrought-iron dragons guard again the roads
Of creaking carts and sandalled peasants market bound:
Then, then, the great and ancient empire of the East,—
The land of Tao and the deep sweet inner calm,—
Shall rise again in everlasting majesty
And lightly throw aside the torn red robe of war.

JANET SHELLEY

A Visit Among Friends in Amsterdam

By Norman J. Whitney

This moving story is written by one who recently traveled among Friends and others in Europe in a ministry of spiritual concern.

WE flew from Stockholm to Amsterdam on a bright, sunny morning at the end of March, fascinated as we flew over Holland to see, for the first time, the pattern of the canals lacing the sea and land together. We were met at the airport by a young couple from Amsterdam Friends Meeting and piloted to the home of the Clerk for tea. Here in a modest room was a royal welcome; here was the seventy-eight-year-old "grotemutter" whose shining face needed no translation as she counted on her fingers, in Dutch, the precious gifts that had come in her food packages from America: coffee, sugar, raisins, meat, cocoa, rice; here was the small son who was "so content with the warm clothes from American Friends" that he sang us a song full of Hallelujahs in a lovely, high, boyish soprano voice; and here was the first of many stories, this one of a bare room decorated for Christmas eve with one green branch bearing a single ornament, while the mother and four children sat around a small fire made from the last door in the apartment.

Enforced Famine

Then a walk through long, bare streets from which the trees had been surreptitiously cut for fuel during the desperate "Time of Hunger." Supper. As we lifted our heads from the silent "table prayer" our host said, "Not much to offer, but with a thankful heart." There was a good, thick but not rich, bean soup; two great bowls of potatoes and another of spinach; one small ball of meat and cereal for each; a thin gravy. The sweet was a kind of mocha pudding. There was no bread, butter, sugar, salt, pepper—absolutely nothing else on the table,—and with very slight variations this was the daily menu. Breakfast was almost entirely bread and coffee with a little milk, different homemade "spreads," sometimes a bit of cheese or "marge." This was in a prosperous family that considers itself as, indeed, does Holland generally, very well off.

This, of course, is in contrast with the "Time of Hunger" (1944-1945) when the ration fell to four hundred and fifty calories. The famine was brought on, not by the Germans, but the Dutch railway strike ordered by General Montgomery in preparation for the long-deferred D-Day. There was food in some provinces but in the cities the allotment was one loaf of bread, two pounds of potatoes, and six pounds of sugar beet per week. No grains, no fat, no sugar. A person who had a bicycle and strength enough to ride forty miles into the country and back could bring in additional food from the farms. Few, naturally, were able to do this. When there was fuel enough, the sugar beet water could be boiled down into a kind of syrup but otherwise it had to be drunk in its dilute and nauseating state. The death rate, particularly among small children and the aged, was staggering. But the Dutch talked little of their past sufferings: "We were always hungry," said one; "we had reached the end of endurance," said another; and one woman, whose husband had been interned by the Nazis, summed up the occupation experience simply, "We could not be happy in those days."

The Spiritual Problem

It is of the present that I wish to write. There was good political talk around the table. An older son, an economist, summed it up: "Ten years of peace, perhaps, then the Russo-Anglo-American War, in which Holland will again be occupied as a bridgehead. By which side? Russia, perhaps? America? Who knows? We are helpless. His fatalism was not greater than that of others. "Why don't you drop an atom bomb on Russia?" asked a young Dutch soldier on a crowded tram. "It is the only way. you have the power; that gives you the right."

Hatred of the Germans, understandable enough, and fatalistic expectation of the next war, realistic but depressing, are coupled with a marked sense of spiritual isolation in the present. They have had an experience of suffering which we have not shared and which shuts us out. Pacifists seemed especially sensitive to this and we ought to understand them. The pacifists were the only people I found who do not hate the Germans. And yet a woman spoke in Friends Meeting of how hard it is not to hate those who took away their eighteen-year-old sons "who come back men, some injured in body, all in soul. But hate and Christ cannot dwell in the same heart. The battle is no longer in the field but in us. You, who have not experienced these things, think of us and pray for us."

A young Friend, whose father had been held as a hostage, tried to tell me of the intense inner conflict he experienced between his compelling desire "to do something about it all in the resistance movement, and loyalty to his pacifist faith. "I have never helped kill anyone," he said, "but I do not think Americans can ever understand. When they have endured, then I can talk with them."

I remember a luncheon conversation with a deeply concerned woman who had tried repeatedly to deal openly and helpfully with the Gestapo in securing assistance for friends or others in need. After repeated failures she resorted to the underground. "For myself," she said, "I would not have done it. But for those others, the young men and my Jewish neighbors, I could not let them be taken when I could help. And so I worked through the resistance, sharing in the evasions and the deceits. And I would do it again. But all the time we knew that we were not doing the will of God. *How do you overcome evil with good?*" The last question was asked in a voice of such intensity as no underlining can represent. What could I tell her? What do we really know about her problem? I know the stock answer to the question; perhaps it is the answer. I do not wish to pose as heretical nor can I engage in theological debate. I only know that I learned something from that woman, and I am convinced that unless we can go to them to learn, unless we can take to them, in humility, some quality of spiritual kinship in our pacifist faith, all our boxes of food and bundles of old clothes (and never for a moment doubt that these are good) will be but groceries and rags.

As the Candle Burns

And so I think of the Netherlands where the sound of a car at the door in the night still "gives a shock in the spine"; where to be stopped in the street by police still "makes a fear in the legs"; I think of Otto and Rien and Lia and those twenty young Friends, not all of them members of the Society but all pacifists, who meet together for one week-end in each month; I think of the friendly (all the Dutch are friendly!) young workman in the crowded compartment of a third-class railway carriage, who asked me what Americans think about Indonesia and who countered my anti-imperialist views with a pointed inquiry about our treatment of our Indians!

I think of Niemegen, ancient city of Charlemagne, bombed by both Germans and Americans, the latter, believed by mistake, though what the two thousand dead from our bombs believed has not been reported. I think of the destroyed

villages of Zettin and Groesbeek and of the small boy who called out to us, "Don't look; the enemy," as we paused before a lonely white cross in a fence corner, marking the grave of a young German lieutenant. I think of the hush that settled upon us around the FRS supper table in a basement kitchen as one of the young men read quietly, "Your friend is your needs answered." And I think of gay spring flowers in the warm April sun. But most often of all I think of Walcheren.

Let no one romanticize the life of the relief worker in Europe. Here were no floating veils, starched aprons and trimmed lamps. Only seven or eight young men and women with stout Quaker gray uniforms and stouter hearts who drove trucks, hoisted and unpacked heavy bales of clothing, salvaged lumber to make and paint benches and tables for a day nursery, distributed food, answered endless questions, conducted a reading class for teachers in the evening, got up at 6:45 in the morning and smiled at every one.

The nurse, who was continually washing in cold water with coarse soap or none, had the reddest, roughest hands I have ever seen on a woman. They were skilful in handling a tow rope to help a stalled coal truck out of a mud hole, and they were tender to lift the dainty white cap from a woman's head and literally anoint that head with oil. They stroked the hair of a little girl, crying over the death of her grandmother; and they fashioned tiny flower pots to be taken into the darkest and most difficult places where it was hard to get cooperation. I saw workmen by the roadside touch their caps at the sight of the familiar red and black star on her truck, and I saw children go running before her in the village street to shout, "The Quakers are coming."

I followed her into spotlessly scrubbed little brick cottages, and up narrow, crooked tenement stairs into a dingy room where three adults and four children were crowded. Would the older children come to the public bath on Saturday morning? Would the syphilitic father try to earn a little money if she could get him a job at boot making? We had supper, dusted ourselves thoroughly with DDT and set out again, losing our way or picking a path with a torch light over rubble in city streets where the bombing had been. I do not know what time we returned but I crept into my sleeping bag filled with wonder and weariness and an unforgettable memory. For Walcheren, on the road to Antwerp, is war and the aftermath of war in miniature.

I stood on the wall at West Kapelle where Allied bombings broke the dyke and let in the sea, drowning many hundreds like rats in the cellars of the homes, to which they had fled from the hail of bombs above, and turning the green and fertile island of Walcheren—home of fifty thousand people—into a gray and desert waste in which no living, growing thing—grass or shrub or tree—survived. I looked at the mounds of rusting metal which had been munitions of war; I saw the heaps of stone and rubble which had once been the homes of a village now extinct; and I saw the little children running in and out of the abandoned German bunkers, now their only shelter . . . I saw what man had done to man.

And I was overwhelmed with such a sense of the need for forgiveness as I had never imagined could be felt . . . . and I saw the indomitable life of man which alone survives on Walcheren; and I saw our nurse leave her truck and come striding toward us in her stout boots, her gray cap perched jauntily above her cheerful face; . . . . and I knew that I shall never rest again.

Can He Preach?

Examination of Ministers

By Bishop G. Bromley Oxnam

This is a major extract from an address to a church group by one who is a Methodist Bishop and President of the Federal Council of Churches of Christ in America. The complete manuscript can be secured from "The Churchman," 425 Fourth Avenue, New York.

A Bishop, charged with the appointment of ministers to churches, confers with many church committees. The question preeminent is, "Can he preach?" Contrary to the opinion of so-called radicals who insist that committees demand "safe" preachers, or the opinion of so-called reactionaries that "red" preachers are given preference, these committees do not ask, "What does he preach?" From one point of view, that of pulpit freedom, this is encouraging. From another, that of the importance and propagation of our faith, it may be regarded as alarming. Two preachers may speak precisely the same words. In one case, the congregation gets the impression of a performance; in another, it is a prophet proclaiming the moral law, an evangelist presenting the message of salvation, a pastor bringing the comfort of religion. The question, "Can he preach?", I think, is related to the question, "Does he believe what he preaches?" Does he regard it as of such overwhelming importance that for him the message is indeed one of life or of death?

That the pulpit must be free needs no emphasis in this presence. If the economic, political, or social views of congregations are to determine the message of the minister, he ceases to be God's man, and becomes a chaplain, speaking comfortably to his employers, or a professionally qualified master of ceremonies. It is true that some preachers have abused the freedom of the pulpit. In the long run, it would appear wiser to tolerate the abuse than to become party to the dangerous practice of restriction . . .

I

I have listened to brilliant intellectual discourses in which an important idea has been presented clearly, comprehensively, convincingly, to a congregation of fifty interested persons, proud of their minister's intellectual attainments and literary gifts. I have not sensed that the audience was moved. It listened. I have listened likewise to emotional rantings before large crowds whose critical faculty has been anaesthetized, if it ever existed, and the whole performance took on the character of debauch. It is not, apparently, a matter primarily of intellectual finesse nor of emotional release. I have attended church and have listened to well-read Scripture and ritual, well-prepared prayers, and have observed the professional perfection of chancel conduct, and heard the well-trained voice, but have left with little more than the satisfaction of the theatrical.

My dear friend, Bishop Earl Ledden, addressing the ministers of two of our Methodist Conferences recently, referred to an embarassing experience in a church he formerly served, Trinity Church in Albany. This is a Gothic structure of unusual beauty—a cathedral. One day when he entered the pulpit, ascending to that sacred place and duty, a little girl seated in the front pew called out in that moment of reverent silence, "Is that his play-pen?" And Bishop Ledden, a little later, referring to the title, "Reverend," "The Rev. Mr. Ledden," wondered if it would be a bit more significant if the word "Relevant," rather than "Reverend" were used, "The Relevant Mr. Ledden." So much preaching is irrelevant, not irreverent. The play-pen with its performance! Playing and irrelevant, with the world in the throes of revolution! . . .

Preaching must make it clear that man can and must be saved from his sins, and preaching must have that as its fundamental objective . . . I refer to the selfishness that lies in the human heart, the lust not alone in the realm of the physical but in the realm of power, those attitudes that mean in institutional and

social practice the exploitation of man by man, those flauntings of the moral in the name of religion that destroy personality and set man against man.

We must come to see that man is indeed accountable to God. Religion approaches the questions of international order, economic justice and racial brotherhood in terms of a moral law that it holds has been written into the nature of things by the eternal Creator. It insists that injustice and enduring peace, the harmonies for which we yearn, the enriched personality of our dreams, are dependent upon the discovery of and obedience to that law. To disobey it is to die, personally and nationally. To obey it is to live.

Preaching becomes relevant and the pulpit hour ceases to be a performance when a preacher, thoroughly convinced that the moral law has been revealed in the life and teaching of Jesus or in the moral insight of the prophet, declares, "Thus saith the Lord." Such preaching has no part in the Polyanna platitudes heard in some pulpits whose preachers have possessed a smattering of psychology and call upon men to lift themselves by their own bootstraps while soothingly they repeat the song of Coue. Men do not become "better every day in every way" by the mere repetition of the statement. There is the fundamental necessity of repentance, a cleansing of the human heart, the redemptive work of a love at once amazing and divine . . .

II

Soon after the First World War, I chanced to look through a volume of essays written by Robert Nichols, entitled *Fantastica*. The title of one essay attracted my attention immediately. It was called "Golgotha and Company." It appears that the "brains of power," to use Mr. Nichol's designation, were much troubled by the restlessness of the masses.

The people had done more than fight for democratic slogans. They had studied democracy, and now were demanding that democracy be enthroned in the economic sphere just as it had been established in the political domain. How to counteract this demand for democracy constituted the problem confronting the "brains of power." Certain social psychologists were called in, and finally made recommendations. They insisted that religion must be used to buttress the status quo. Religion must be so associated in the minds of the people with things as they are that to criticize the existing order is to attack religion. It was argued that with proper education the people could be made to believe just this, and therefore things as they are would be regarded as sacrosanct, and criticism, in turn, would become blasphemy.

The plan appealed to the "brains of power," but there was the very difficult question of financing such an extensive undertaking. Men accustomed to imperialist enterprise soon found a way to raise funds for the endeavor. They organized a company to be called "Golgotha and Company." Its stock was to be sold to the very people who were to be misinformed. Thus the people would pay for the delusion that would enslave them . . .

Preaching must teach the principles of conduct. It must be a voice of judgment. It must herald a new day. But the preacher must not become the voice of reaction nor the voice of revolution. In preaching, the people must hear the voice of Christ. It is regeneration, not reaction or revolution, that is needed. The voice of Christ may call upon us to preserve all things and hold fast to that which is good. It may call upon us to create a new heaven and a new earth, but it does not summon us blindly to attack an economic order as a whole, without a full and fair evaluation of the order. If Communism has brought more of equality to man, and has endeavored to abolish the exploitation of man by man, that must be weighed when we consider its denials of liberty, its materialism, its dictatorship, its totalitarian economic order. If Capitalism has preserved more of liberty and lifted the physical standards of men, that must be considered when we weigh its failure to remove the contradiction that lies in its ability to produce and its inability to distribute in a moral or rationally adequate manner, its reliance upon self-interest as a motivating force, and its struggle against democracy in the economic sphere.

We refuse to identify the Christian gospel with an economic order, whether it be Capitalist, Communist, or Socialist. There may be more of Christianity in a synthesis wherein the creative initiative that has flowed from individualism is conserved and the benefits that lie in collective action are appropriated, more than in either of them. We shall be called Communists by unthinking Capitalists, and Capitalists by dogmatic Communists. We are uninterested in these appellations. We seek to be Christians, and in the spirit of our Lord will endeavor to discover the means to translate his ideals into the realities of the common life.

But we must not allow religion to be used by clever beneficiaries of inequality who seek to label sound reforms by terms calculated to discredit reforms and thereby retain the injustices of the status quo. These injustices are in fact the special privileges of the beneficiaries of things as they are. At the moment, the word "totalitarian" is being bandied about by individuals who have purchased stock in "Golgotha and Company" and would have the Church become a heavy stockholder in the corporation.

It was but yesterday that the privileged of feudalism used the term "Republican" to discredit the march toward democracy. The king who could say, "I am the State," saw in the republican, who believed that governments derive their just powers from the consent of the governed, a man who was not a reformer but a revolutionist. The term "Bolshevik" was used not alone to describe the revolutionary movement in Russia but to discredit the right of labor to organize, the duty of the people to provide for old age, or to abolish child labor . . .

Take the term "social planning." It has been called a totalitarian procedure. We therefore read a book entitled, *The Road to Serfdom* wherein it is assumed that to plan is to enslave. The book, strangely enough, had a most unusual circulation in the United States. It seems that its thesis was welcome to certain sections of the community who saw, in the argument of the book, propaganda to maintain things as they are by discrediting the social planning that may be necessary to create things as they ought to be. It would be well in this connection to read Herman Finer's reply to Professor Hayek, and also the thoughtful study entitled *Freedom Under Planning* written by Barbara Wootton . . .

To argue that planning means serfdom is to make ourselves ridiculous. The American Telephone and Telegraph Company plans. The Ford Motor Company plans. The railroads have realized the same necessity, and plan for the morrow. Are we to believe that planning is wise everywhere except in the Commonwealth itself? Are the people incapable of reaching democratic decision relative to fiscal policy, the development of natural resources, public health, national defense, and social security? Democracy rests upon an informed and moral electorate. So the forefathers planned an educational system. Our system of public education is a chief bulwark of freedom.

The question, "Can he preach?", cannot be answered in fifteen or twenty minutes. It is related, however, to the question of power. Is there power available to those who would create a just and brotherly world composed of honest men and women whose personal lives reveal the ideals they enunciate? There is. Preaching is not a matter of reading pretty little essays. It is a matter of life and death, of sins forgiven, of life abundant.

CORRECTED "FAITH AND PRACTICE" AVAILABLE

A corrected copy of the statement on "Faith and Practice" of the Five Years Meeting is now off the press. It is the same copy presented to the Five Years Meeting in session last October, with such corrections and slight changes as the Executive Committee might make. They are being sold at cost, twenty-five cents each. Orders should be sent to the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

When Our Abundance is Immoral

Are We Willing to Share?

By Howard E. Kershner

THE time has come for Christians in this country to consider their standards of living. Certainly we must eliminate all waste of food, clothing and fuel, and probably we must make real sacrifices. It would not hurt us physically, and it would be good for us spiritually, to share much more extensively than we ever have done. For reasons of self-interest alone we must do it. We need not think that we can maintain a high standard of living here while the rest of the world festers, freezes and starves. Spiritually, the reasons are even more impelling. If we would not lose the sympathetic understanding and fellowship of our fellow men, we must be willing to share with them, even to the point of suffering.

British Generosity

On my way home from Europe late last fall, I stopped in London for a series of conferences with the Archbishop of Canterbury and other church leaders, with members of the House of Commons, the House of Lords and leaders of public opinion and the press. The subject of these discussions was how to get more help to suffering people on the Continent. One morning was devoted to a press conference. Nearly all of the papers and journals of Great Britain were represented. Lord Darnley presided and I made a detailed report of what I had seen in western Europe.

In the questioning period following my talk, one of the editors placed me in a very embarrassing position I should like to share with my fellow-countrymen.

"Will you comment," he said to me, "on the fact that in spite of a very meager and monotonous diet in Britain for more than six years, a great many people are urging our Government to further reduce our slender rations in order that food might be sent to the Continent, while in the United States you are abandoning rationing altogether?"

What would you have said? I could only say that I would go home and again raise my feeble voice on behalf of sending more help to the children.

I knew from experience that the diet was and still is skimpy and monotonous in Britain. For two months at a time in London during 1942 and 1943 I had eaten brussels sprouts twice a day until I never wanted to see one again. But in spite of six years of strain and belt tightening, here were the steady and magnificent British asking for a further reduction in their slender food allowance in order that they might give help to those who had greater need. One must admire their sense of responsibility, fair play and discipline.

A British citizen may purchase only twelve ounces of "sweets" (candy or chocolate) per month. There was talk of an extra allowance of four ounces during the month of December and many people were demanding that the Government permit them to send this mite to the children on the Continent. The Government had also planned to give the people an extra ration of one-third of a pound of fat as a Christmas present in December. Many British people were pointing out that this would require seven thousand tons of the most precious of all food materials for the children of newly liberated Europe. They showed how much could be accomplished with it and begged that it be sent to the children in the liberated countries.

Our Unconscious Greed

We have never been severely rationed in this country, and we don't know how good that little bit of fat and taste of sweets looked to the British, and I was deeply touched by their willingness to forego it for the sake of needy children. Oh, that we might have the same sense of discipline and unselfishness!

To maintain health and strength a human being requires twenty pounds of fat per year. In the United States we consume forty-four pounds—more than twice what we need, while in western Europe our allies and friends have eight to ten pounds—less than half of the minimum requirement. What right has anyone to more than he needs while his friends perish with half of what they require? How can a Christian swallow his unrationed bacon and butter, pie crust, French fried potatoes and salad dressing to the extent of twice his needs while his fellow-Christians die for the want of what he carelessly wastes? If we reduced our fat consumption to twenty pounds per year per person, or just the amount of our need, we should have left for export enough to make good the deficit now existing in the fat ration of three hundred million people.

When I see food swimming in fat and see it deep in the pans and skillets of American homes, I remember seeing this life-protecting food doled out at three drops per child—one pound divided among five or six hundred children.

When I boarded the American plane to start home, a big piece of roast beef, another generous portion of ham and a thick slice of cheese were served to every one of the twenty-four passengers on board — more concentrated protein food than I had had the previous month on the Continent. I could not eat it for thinking of my friends who had none.

Since my return I have addressed many luncheons and dinner conferences all over this country. Always more food than we could eat was served to us. We nibble at two big pieces of chicken or eat one and leave the other. It goes to the garbage can. It is the same in hotels, dining cars and homes all over America. We eat what we happen to want of a meal and shove the rest aside, heedless of the fact that it would save precious lives.

Waste is Immoral

According to the Secretary of Agriculture, we waste one-fifth as much food as we eat, or enough for more than twenty-five million people. Think of it —not bothering to gather up the crumbs that fall from our tables, in order that our allies and friends, yes, even our Christian brethren, may live! How do you suppose that looks to our friends in England and Europe? They cannot understand. If only we could see ourselves as we appear to our friends, how shocked we should be! Oh, I know we have done much for Europe and Asia, and shall do more, but never to the point of sacrifice. Even during the war we only played at rationing ourselves. We never went hungry or tightened our belts. In fact, most of us lengthen them a little every year.

When I saw children in schools without paper to write on, I thought of the white paper that goes into our waste baskets and the unused notebooks and tablets that clutter our homes, offices and schools. When I saw children without pencils or slate pencils trying to do their arithmetic on pieces of broken slate, shingles that they had picked up from destroyed roofs, I thought of the idle pencils in this country, worn down to about four inches and accumulating in our desks or thrown into our waste baskets. If we could collect them, millions of them, every child would have something to write with.

I have seen children starving in the cities of Europe when food was spoiling

in the country, seventy-five miles away, because there was no means of transportation. Then I came home and found we were going where we pleased, when we liked, as far as we wished, on all the unrationed gasoline and tires we chose to buy. I cannot understand or be reconciled to it. To me it is unqualifiedly wrong of us carelessly to waste or fail voluntarily to restrict our use of that which, if shared, would save the lives of our friends. A little unselfishness here would bind whole peoples to us in ties of friendship stronger than steel, which would do much to insure peace for generations to come.

By a generous use of the Boxer indemnities nearly two generations ago, we cemented a friendship with China that has never faltered. Without sacrificing a pound of anything we really need, we could lay up for ourselves riches of friendship with the peoples of many countries—riches that neither moth nor rust would corrupt, nor thieves break through and steal; riches that would be the best possible guarantee against war.

The Control of Atomic Weapons

By George A. Finch

(Concluded from May 30 issue)

IV

What international safeguards seem practicable? No one now holds out hope of an adequate military defense against atomic weapons. The only hope of security, therefore, lies in the prevention of their use. How can this result be accomplished? By an international agreement? No war within the memory of man has been fought without violating an international agreement. We have accordingly no assurance that another international agreement will not be violated in the future even if its subject is the prohibition of atomic warfare.

Following World War I, submarine warfare against non-combatant ships was outlawed by all the leading naval powers of the world but it was violated repeatedly during the recent war, including violations by our own Navy. Again, international conventions prohibit the bombardment of undefended towns of civilian populations. Every belligerant during the recent war, including our own Government, ignored these prohibitions. The act of dropping atomic bombs on Japan cannot itself be defended as an act of recognized warfare. Its legality rests upon the principle of retaliation against an unscrupulous enemy.

Any international agreement for the control of atomic weapons must be implemented by a system of inspection continuously in force which will make it reasonably certain that the prohibitions of the agreement are being lived up to and not evaded. The inspection must cover the mines from which the fissionable materials are obtained, their transportation to and use in processing and manufacturing plants, the utilization of the products at various stages, and their distribution by sale, export and import.

V

Scientists inform us that it is feasible to institute a system of international inspection that would not be unduly burdensome and which would be effective in preventing misuse of fissionable materials in all but a very small percentage of leakage.

One question which immediately presents itself is whether the manufacture of atomic weapons should be completely prohibited. If that were done and a leakage in the international inspection system made it possible for a potential aggressor to manufacture atomic weapons surreptitiously, what defense would the law-abiding nations have?

It must be remembered that no provision has been made for a territory of the United Nations which would be immune from attack by a well-armed aggressor. The military power of the United Nations is to be supplied principally through contingents of member states. Unless, therefore, some of these member states have weapons in their possession equal in power to a potential aggressor, the collective security system itself will not provide security.

Consequently, it would seem to be not only unwise but dangerous to start out with a complete prohibition of the manufacture of atomic weapons. Their manufacture should, however, be under the control of an international authority through a licensing system, and the nations to which licenses are granted should assume the solemn responsibility of using such weapons only in accordance with the authorization of the international authority.

Moreover, it is obvious that in an atomic war, time will be of the essence. It will be too late after an atomic bomb has been dropped for the Security Council of the United Nations to meet and deliberate whether an act of aggression has been committed or whether one of the Great Powers has the right of veto in such a case. It is confidentially expected that a system of international inspection properly administered would uncover deviations from the international agreement sufficiently in advance to enable remedial steps to be taken before an aggressor is prepared to launch atomic warfare.

Upon the report by the inspectors of the violation of the international regulations, the offending nation would be called to account and its failure to desist from suspected activities might be regarded as a threat to the peace of the world and thus bring into action the preventive measures of the United Nations. The failure of the United Nations to act in such cases because of the unjustified use of the veto power should automatically authorize the other members to take such separate or collective action as might be required to protect them from the threatened aggression.

VI

Reference has already been made to the difference between the report issued by the State Department and the bill pending in the Senate for the control of atomic energy. The first mentioned provides for the ownership and control of all atomic resources and installations and products by an international authority within each country. This recommendation is defended on the ground that national authorities are less dependable than international authorities in living up to an international agreement and that if full responsibility for the production, manufacture and control were in the hands of international authorities, inspections would be unnecessary or of a very limited kind. It is furthermore proposed to scatter plants for the production of atomic energy under international ownership throughout a number of nations so as to produce a strategic balance among these nations in the production of atomic energy for all purposes.

The Senate bill, on the other hand, places ownership and full responsibility for the production and control of atomic energy in a national commission to be appointed by the President and confirmed by the Senate with anticipation that there will be cooperation between the National Commission and the International Commission to be appointed by the United Nations. Such international cooperation would be provided through, first, a treaty defining the method of international cooperation, the duties of the International Commission, and the responsibility of the national governments in cooperating with the international system. Such cooperation would be in the form of legislation implementing the international convention and giving the international inspectors sufficient authority to carry on their work within national boundaries. The convention and statutes for the control of opium and other narcotic drugs is an example of a form of cooperation between national and international authorities which has worked exceedingly well.

In our anxiety over the subject of atomic weapons, we must not forget that there are other means of mass destruction which have been used or are available and which constitute as grave a danger to mankind, such as rocket and incendiary bombs, asphyxiating and poisonous gases, bacteriological warfare, and doubtless others not yet known to the public. It would be ridiculously paradoxical to attempt to promote international peace and security by prohibiting the use of atomic weapons while at the same time doing nothing about the use of other weapons equally as effective for purposes of aggression. The only complete safeguard against their use is therefore the prevention of war itself. The one hope for the prevention of war is to substitute for it law—international law—the ultimate goal of which is international peace.

London Yearly Meeting Report

By Leslie D. Shaffer

IT was a great privilege to be able to attend the first half of London Yearly Meeting. Among those present from abroad were D. Elton Trueblood, C. Marshall Taylor and David Henley from the United States. When the epistles from the American Yearly Meetings were referred to, a real interest in the growing unity between several Yearly Meetings in America was expressed and especially concerning the General Meeting which is being created in Philadelphia.

Friends from Abroad

In addition to the representatives from the United States, several were present from the Continent. Hans Albrecht from Germany who came by plane, encouraged all Friends to realize the fact that many doors are open to Quaker service and the Quaker message. Dan Daman from Holland, spoke with great appreciation for the packages of food which they have received from American Friends and stated that it had been to them a perfect example of the application of Christian love. He also said that the great need which they had endured in Holland, had opened their eyes to the true meaning of sharing. Maria van Everdingen, in one of the later sessions, spoke of the common battle in which we have all been members and in which we continue to struggle for the perfection of life in a distressed world.

The Scandinavian countries were represented by Regnar Halfdan Nielsen from Denmark, Siri Leander from Sweden, Thoralf Bryne and Anna Andersen from Norway. They expressed profound gratitude for the end of the period of isolation through which they have passed. Henry van Etten and Louise Schmitt were present from the French Yearly Meeting. Switzerland was represented by Helene Monnastier, who presented to the Yearly Meeting the request from Swiss Friends, that they be recognized as a Yearly Meeting in 1947. Another group which asked for recognition as a Yearly Meeting, was the General Meeting of Friends in South Africa, whose request was approved by London Yearly Meeting, as was the request by the Swiss Friends. It was evident that all of these groups of Friends are desirous to see a new world with new thoughts, new hopes and new visions.

The Community of Spirit

The program of the Yearly Meeting was arranged in such a way that the reports from the various Committees were printed in advance of the Yearly Meeting and were simply referred to during the various sessions. This gave an opportunity for general discussion in each of the sessions. In connection with the work of the Home Service Committee, it was clearly evident that whatever was undertaken for the benefit of London Yearly Meeting, had its implications throughout the whole world, and often the need was expressed to be linked with the life currents of the world in order to be able to respond to the great hunger for maturity.

It was often stated that we have been feeble in the mobilization of our spiritual resources and that if we are to succeed in our task, we must give a first priority to our ministry. There is one great need that the world manifests—the need for a true sense of God. If we are to minister to this need, we must be willing to revise our departments of work in the light of that need and we must perform our services in terms of individuals and not in terms of organization.

Many times during the Yearly Meeting there came the call for deeper personal dedication, even to the extent of fasting, that we might the better build a redemptive society. Much emphasis was given to the contribution youth has to make in these days. The Swarthmore lecture on the "Warrant for Youth's Search" was given by John Hoare, who called for an apprenticeship for young people, in which they might find the means of becoming effective persons in community life.

From the Orient

Several workers who have returned from the Orient and who have spent two or more years in concentration camps, were able to bring from their experiences new light for our search for truth. William G. Sewell and Lucy M. Burtt both spoke of the value of their experiences in the concentration camps. There they had found a clearness of vision and directness of service, which was only possible through the simplification of life, which is a first requisite in a concentration camp. In such surroundings, the mode of life is no longer simply one of common decent living, but demands every resource and imaginative ability to create a way of Christian living. It requires the giving of one's whole self. In such experiences one comes to understand more clearly the meaning of the unity of the body of Christ because they suffered together with their fellow men.

In the Radius of Fellowship

Though we often go to the far corners of the world to give relief or to carry a message, we are repeatedly reminded that we have as much to learn from those we serve as we have to contribute. Marjorie Sykes who was present from India, reminded us that we go as guests to the countries we seek to serve, and therefore must avoid a spirit of religious imperialism. We are not free to impose our ways and methods of worship, but should be able to learn from persons who have made a great impact upon those whom they sought to serve. Such persons had radiant spirits which came from the knowledge of God and which attracted all ages and classes.

We were asked to question whether we really want all those with whom we come in touch through service, to come into the fellowship we share. Have we a message for the unawakened and the non-Christian world? Can we make our religious society truly a spiritual movement broad enough to include all those who rightfully belong in our fellowship? Or do our traditional procedures and methods exclude those who are anxious to join with us?

One session was given to the discussion of Germany, but it was stated that Germany implied the needs of Europe, which in turn implied the needs of the world. Just as it is necessary for us to think of the misery of Europe as something total, so we must think of the misery of the world and its need as being total. If one spoke with concern for the German people growing out of a sentimental attachment, one was readily reminded by persons from the occupied countries, that all efforts at reconciliation will be extremely slow and extremely difficult. There seems to be but one solution for this difficult problem of reconciliation and that is through active repentance.

There were two problems which con-

tinually presented themselves to the Yearly Meeting. One was the need of food for the famine-stricken world, and the members of the Yearly Meeting were often exhorted to some stringent discipline in the use of food, in order that more might be available for those who were in need.

The other problem which aroused the attention of the Yearly Meeting was the realization that we are living in a new age of atomic energy. It is not possible for us to think of a continuous progression in life through scientific discovery for we have witnessed a demonstration for the use of scientific power in the atomic bomb which threatens to annihilate life. There seems to be little or no wisdom in that approach to life which can be designated as withdrawal. To stand outside of the political, economic and scientific developments of our age, is to miss an opportunity of bringing to those forces, the ameliorating power of spiritual life. We are therefore compelled to find the way to create a world community in which man is liberated from the fear of destruction by atomic energy and is given in its place a new vision of the world as a family of God. Only in this fashion could we release those spiritual forces which are able to overcome the forces of evil in our world.

TELEGRAM FROM EINSTEIN

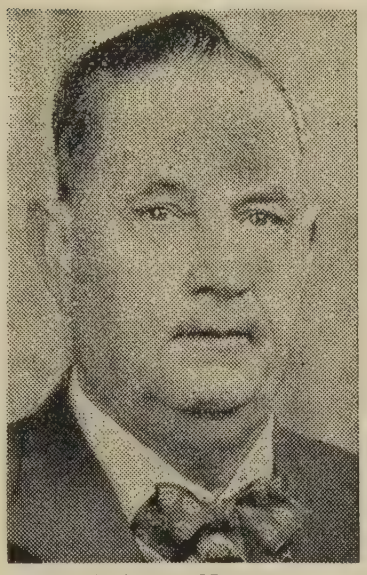
From a reader the followng telegram comes to THE AMERICAN FRIEND.

Our world faces a crisis as yet unperceived by those possessing power to make great decisions for good or evil. The unleashed power of the atom has changed everything save our modes of thinking and we thus drift toward unparalleled catastrophe. We scientists, who released this immense power, have overwhelming responsibility in this world life and death struggle to harness atom for benefit of mankind and not for humanity's destruction. Bethe, Condon, Szilard, Urey, and the Federation of American Scientists join me in this appeal, and beg you to support our efforts to bring this realization to America that mankind's destiny is being decided today—now—this minute.

We need two hundred thousand dollars at once for nation-wide campaign to let the people know that new type of thinking essential if mankind is to survive and move toward higher levels. This appeal sent you only after long consideration of immense crisis we face. Urgently request you send check to me as chairman, Emergency Committee of Atomic Scientists, Princeton, New Jersey. We ask your help in this fateful moment as sign that we scientists do not stand alone.

ALBERT EINSTEIN

IN MEMORIAM



R. AARON NAPIER

R. Aaron Napier, son of William and Charlotte Noe Napier, was born January 6, 1876, near Liberty, Indiana. Early in life he accepted Jesus and the Christian way of life. He grew up on the farm and knew the satisfaction which comes from physical labor and tasks well done. Through the years it was a source of gratification to go back to his father's home.

In preparation for the ministry, Aaron Napier attended Earlham College. Pastorates which he held were Centerville and North Tenth Street, Richmond, Indiana; Ames, Iowa; Amboy, Anderson, New Castle, Greenfield, and Winchester, Indiana. For a time he was superintendent of Indiana Yearly Meeting. He was united in marriage with Jennie Paddock who was taken in death in 1928. He was the founder of Quaker Haven on Dewart Lake, Beulah Lodge being named for an only daughter who died in childhood. He later maried Inez Vore, and together they planned the conference activities held at Quaker Haven. To the thousands of Young Friends who attended there, he was known as Pop Napier. He and his wife had planned to retire there soon.

He did a great work with the C.O. boys during World Wars I and II. He was a wise counselor who could meet the need of a kindly spirit under stress and yet not allow himself to become a conscience for those to whom he ministered. He had contacts with more than two thousand boys in this work, exposing himself to all kinds of weather and danger. The greatness of his spirit came from an understanding heart and full allegiance to the Master. He was highly regarded in Indiana Yearly Meeting, where he was a member of the Executive Committee, the Evangelistic Committee and the Permanent Board.

He met a tragic death in an automobile accident on June 9, near Dewart Lake. Inez Napier was injured but not seriously. Murray Kenworthy presided over an open service held at Winchester, and burial was made at Salem Cemetery near Liberty, Indiana. Besides the widow, he leaves several brothers and sisters. His good works and influence will live on in the hearts and lives of thousands of people.

UNION WITH GOD

During the past four years, a small number of people in the United States, and probably elsewhere, have been filled with repentance because of their inevitable share in waging the war. The climax of Hiroshima and Nagasaki and our postwar treatment of Japan and Germany have not lessened this feeling. True repentance brings us closer to God. But is there not another side to repentance? Has not the consciousness of guilt a weakening side?

To be sure, repentance is a strange word indeed to most Americans and there need be no serious concern that this majority might suffer from a sense of personal or national guilt. On the other hand, there remain those few who urge repentance on nation and individual. It is with those that I am concerned.

If penitence means acknowledging our mistakes and crimes, personal or national, in order to clear ourselves and others so that we may seek the Inner Light with a mind free of excuses, with a lesson well learned—well and good. But if it means abasing ourselves in paralyzing pain and sorrow, if it means asking for censure indefinitely, no matter how deserved, and perhaps performing penitential rites in the hope of divine forgiveness, may not such a repentance wallow in the concentration of sin rather than to rise to acts of righteousness? There are some who go further and are perturbed by the very act of forgiveness, which assumes the forgiver on one side, the forgiven on the other, which assumes a cleavage "in that mystery where God-in-man is one with man-in-God."

They are also perturbed about the idea of forgiveness for they know that deep down the effects of some acts must remain, in spite of the supposed indulgence of a kindly Heaven. These souls seek union with God, not the negation of what exists. They seek to wipe out their disgrace by spiritual discipline culminating in corporate and individual action. Such people, though scarred with sin, strive to maintain their integral part in the universal divine spirit and seek the Kingdom of God in the world today.

FRANCIS BEHN RIGGS.
21 Collidge Hill Road
Cambridge 38, Massachusetts.

YOUNG FRIENDS PEACE TESTIMONY

In three different meetings, one in Philadelphia and two in Richmond, the responsibility of Friends toward young Friends who have faced or will face conscription, was considered and the following statement was prepared. Since each meeting brought together a quite different personnel, this statement should be accepted fundamentally as that of the Richmond Meeting, June 12 and 13.

RECOMMENDATIONS

Our Quaker peace testimony is not a thing apart but rises out of the total religious thought and experience of Quakerism. It is the inescapable expression of that thought and experience and lies at the very heart of the Christian message as interpreted by Friends.

How are young people brought into the fullness of this religious experience and thus under the weight of the concern that we call our peace testimony? There is no one formula that can be applied, but these are among the ways suggested:

1. We should encourage the understanding and practice of worship as the experience out of which emerges a sense of unity with God, and from which arise our deeper insights into realities of life.

2. Friends who hold this testimony should be living examples of the way of life that renounces war. Such Friends become sources of guidance and counsel and centers of contagion in their homes, Meetings and communities through which these values are communicated.

3. We urge young people to be sensitive to situations of suffering and need that open the way to the realization of new spiritual resources. It is in moments when the individual feels most keenly his own inadequacy that he is likely to turn to God. Out of this comes the inner joy of a new sense of commitment.

4. We should liberate concerned persons, especially conscientious objectors, for itinerant peace ministry among young Friends.

5. We should emphasize in First-day or Sunday Schools and Vacation Bible Schools the teachings of Jesus, Quaker history and testimonies, and the use of literature that provides a Quaker emphasis. We should encourage dedicated persons who share this concern to serve in these schools.

6. We should hold retreats for young people aimed toward a distinctly religious experience, and for counseling in areas of personal religious problems.

7. We should strongly encourage Friends' schools to employ teachers who hold the Quaker peace testimony and to use curriculum materials that present this message. We ought to establish more schools specifically devoted to this objective, and to encourage dedicated and qualified young Friends to serve as public school teachers in Quaker communities.

8. We should find ways to increase the participation of young Friends who need and desire the experience in the summer work camps, caravans, and other projects, as well as developing longer term opportunities for education-through-service which will lead to spiritual experiences and religious pacifist commitment.

9. We should make an effort to see that the peace testimony receives its proper share of attention in our various summer youth programs, institutes, camps and conferences.

10. We should encourage local Meetings to invite into their fellowship for occasional short visits, persons from other localities who have special gifts in counseling young people in the peace testimony and in the Christian life.

YEARLY MEETING SCHEDULE

KEY: F—Five Years Meeting; FGC—Friends General Conference; C—Conservative; I—Independent.

F—NORTH CAROLINA: August 6-10, Guilford College, North Carolina, ALGIE I. NEWLIN, *Clerk*, Guilford College, North Carolina.

FGC—INDIANA: August 8-11, Waynesville, Ohio, LAWRENCE FURNAS, *Clerk*, Waynesville, Ohio.

F—WILMINGTON: August 13-18, Wilmington College, Wilmington, Ohio, HOWARD F. MCKAY, *Clerk*, Oregonia, Ohio.

I—CENTRAL: August 14-18, Union Bible Seminary, Westfield, Indiana, J. EDWIN NEWBY, *Clerk*, Westfield, Indiana.

C—IOWA: August 14-19, Bear Creek, near Earlham, Iowa, WILSON T. EMMONS, *Clerk*, What Cheer, Iowa.

FGC—ILLINOIS: August 15-18, near McNabb, Illinois, GEORGE H. WATSON, *Clerk*, 2150 W. North Ave., Chicago 47, Illinois.

PACIFIC COAST ASSN. OF FRIENDS: August 16-18, Pacific Oaks, Pasadena, Calif., VERNE JAMES, *Clerk*, 604 Tennyson Ave., Palo Alto, Calif.

C—NORTH CAROLINA: August 17-21, Cedar Grove, Woodland, Northhampton Co., North Carolina, MAHLON NEWLIN, *Clerk*, Route 2, Graham, North Carolina.

F—IOWA: August 19-25, College Ave., and No. C St., Oskaloosa, Iowa, ROY S. WILLIAMS, *Clerk*, 633 N. C St., Oskaloosa, Iowa.

I—OHIO: August 20-25, Damascus, Ohio, RALPH S. COPPOCK, *Clerk*, 711 Wright Ave., Alliance, Ohio.

F—WESTERN: August 20-25, Plainfield, Indiana, SUMNER A. MILLS, *Clerk*, R. R. 7, Box 618, Indianapolis 44, Indiana.

C—OHIO: August 31 to September 4, Stillwater, near Barnesville, Ohio, CHARLES P. MORLAN, *Clerk*, R.R. 1, Salem, Ohio.

C—WESTERN: September 7-11, Sugar Grove, near Plainfield, Indiana, ALBERT MAXWELL, *Clerk*, Plainfield, Indiana.

F—INDIANA: September 24-29, 15th and E. Main Sts., Richmond, Indiana, NORVAL E. WEBB, *Clerk*, 25 S. 15th St., Richmond, Indiana.

I—KANSAS: October 15-20, 530 S. Glenn St., Wichita, Kansas, FRANK C. BROWN, *Clerk*, Haviland, Kansas.

TO THE FRIENDS EVERYWHERE

After the many years of isolation and extreme loneliness under force and hatred, spiritual and outward destruction, our first meeting after seven years brought us face to face with our Swiss neighbors and American and English Friends,—a deeply moving event for us all.

The messages from London, Philadelphia, Paris and Lausanne showing such loving understanding and sharing of our misery and guilt are, for us, a source of consolation and strength.

We German Friends can not do much and are obliged to accept gratefully the help of foreign Friends again and again; yet we feel the strong obligation to cooperate in the work of love, of reconciliation and of peace, and we hope above all to be blessed in the quiet work of our small circle.

The suffering lies heavily upon us, but we have gained new confidence in today's meeting that eventually the light will conquer over the ocean of darkness.

The German Friends in the French zone of occupation greet you in warm friendship.

WALTHER RIEBER

KLAN IN HOT WATER

The reviving Ku Klux Klan finds itself under fire in many quarters. The Federal Government is suing it for more than $600,000 in back taxes held due; its charter has been revoked in California and Governor Arnall is seeking similar action in Georgia; Governor Dewey has dismissed a state official because of Klan connections; and ministers and religious bodies in many sections are speaking out boldly against the movement. Typical were resolutions adopted by the Methodist Ministers Association of Atlanta which deplored "any effort on the part of any person or group to stir up racial prejudice for political or any other purpose among our people in Georgia."

Board of Education, Methodist Church

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

PROMOTE "THE AMERICAN FRIEND"

By action of the Business council of the Publication Board, the following rates are effective for THE AMERICAN FRIEND, beginning July 15, 1946.

Regular subscriptions $2.00
For three years 5.00

To ministers 1.50
For three years 4.00

Foreign, seventy-five cents extra.

This is an opportune time to renew the interest of your Meeting in THE AMERICAN FRIEND. Here are some suggestions:

1. Your Meeting might send in one-year trial subscriptions for all families. These can be had at the rate of $1.75 per year. *Quaker Meditations No. III,* (30c) will be sent free with each subscription.

2. You can present the case for THE AMERICAN FRIEND to your Sunday School or church with a recommendation that subscriptions be handed to someone designated in your Meeting.

3. You can encourage adult classes in the Sunday School to take it for the lessons in the inside cover page.

4. It can be given by adult Sunday School classes to their teacher for use in teaching.

5. For some, it would be a good birthday gift, coming every two weeks to remind them of your thoughtfulness.

HERE ARE SOME FEATURES YOU MIGHT EMPHASIZE:

1. The editor will be in Europe for three months, leaving near August 15. He will keep a continuing editorial contribution in THE AMERICAN FRIEND. News and interpretation will appear regularly. His experiences will be reflected in the paper in many ways for several months.

2. The regular departments of the paper have their specific appeals to readers:

(a) The page on the Sunday School lessons.

(b) The editorials on topics of current interest.

(c) The articles on issues of the day by various writers.

(d) The forum in which readers share their views and differences of opinion.

(e) The devotional column of pertinent thoughts on the spiritual life.

(f) The regular contributions of poetry, edited by one of America's leading poets.

(g) The page on book reviews and references to new and important literature.

(h) The page of news notes called, "Quakerdom-at-large," which keeps readers abreast of Quaker affairs—news of Meetings, etc.

(i) The statistical column on births, marriages, and deaths is a permanent record for these vital events in the lives of Friends' families.

(j) Finally, the page For Friendly Action, on which this appears, is a continuing stimulant to Friends and Meetings.

The subscription list of THE AMERICAN FRIEND is growing and there is other evidence of its increasing place, both in Friends' homes and elsewhere. Many letters from non-Friends indicate a widening reader interest.

ACTION FOR RELIEF

Recently a news release stated that in some parts of Poland people are boiling straw trying to get a life-giving broth. Our markets have been diminished somewhat in recent months, but we are not even near to hunger in America. Here is a call and a way to share:

GIFTS IN KIND

Money, placed in the hands of responsible committees engaged in relief work, is the best way for getting supplies to needy people overseas. With cash contributions, food can be purchased at wholesale prices at places nearest the need. Cash gifts mean the most possible relief in the quickest possible way. For many Americans cash is not the only answer. They wish to share of their goods, and thus identify themselves in a more personal way with those who suffer.

HOW YOU CAN HELP

Enlist the cooperation of your church, your club, your school in the collection of cash, and items listed below. The American Friends Service Committee is one of the cooperating agencies in the united church appeal. The following items can be accepted now for shipment to those countries in Europe where Friends are working:

(1) These must be in hermetically sealed tins:

Evaporated, condensed or powdered milk
Jam — Canned meat
Sardines — Canned peaches
Lard — Canned apricots

(2) These must be in friction-top tins:
Rice
Sugar

(3) Soap—*in cakes only*—all types and sizes.

(4) Clothing of all kinds—must be clean and mended.

Write for special instructions if desired.

SHIPPING INSTRUCTIONS FOR ABOVE

1. Collect articles in a local central depot.

2. Best crating for food-stuffs is in wooden boxes, holding 60-80 pounds, with steel banding. Less desirable is fiber board boxes, steel banding.

3. Ship prepaid to:
American Friends Service Committee
23rd and Arch Streets
Philadelphia 3, Pa.

4. Show on each package the name and address of donor.

5. Notify AFSC in separate letter the date of shipment, and send list of contents of each separate box.

IMPORTANT: Goods packed and sent not in accordance with above instructions, and received in poor condition, cannot be sent abroad.

GRAIN CONTRIBUTIONS

Wheat and *oats* are being processed in carload lots into relief cereals, and are greatly needed both now and later. *Corn* in carload lots is being channeled by Friends through the Church of the Brethren Service Committee. Processing of corn into hominy grits is being investigated. *Shipping instructions for contributions of grain should be secured from the AFSC, or The Rural Life Association at Quaker Hill, Richmond, Indiana.*

OTHER GOODS

The above named items are acceptable *now* in the Philadelphia warehouse, or in the manner indicated. Before other items are sent, instructions should be secured from Philadelphia or your nearest warehouse. Friends may wish to can fruits and vegetables this summer for shipment. *These must be in tins. Tomatoes cannot be accepted.* Local canneries may be glad to cooperate in processing foods for relief projects. Goods not listed may be shipped through non-Friends' channels, but if properly processed and shipped, will certainly be used. The Rural Life Association should be consulted for specific instructions on the Heifer and Seeds Projects.

PULPIT BIBLE OFFERED

Any rural church desiring a large Bible for the pulpit desk should get in touch with Mrs. Sprong, 1115 South 8th Street, Richmond, Indiana. She has one which she will be willing to donate. It is a leather bound volume and in good condition.

THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

THE QUIET PERIOD

Be persistent in prayer and wide awake about it when you give thanks.

COLOSSIANS 4:2 (Goodspeed)

* * * *

Seek the Lord while he may be found. Call upon Him while He is near.

ISAIAH 56:6

* * * *

...there are resources in us on which we have not drawn.

RALPH WALDO EMERSON

* * * *

An interlude is a rest, a change from the extremes of anything. In music it is something played in between the various movements of a song or opera. May I suggest that your life and mine should be so regulated that, in between its extremes and its varying movements, there might be spiritual interludes—balancing life's tensions; clearing the fog that comes from overdoing. Our eyes are to see with, but if we over-use them we go blind. Our minds are made to think and study with, but if they were used endlessly without rest we should go insane. I plead with you to arrange soul-refreshing interludes in your complex day.

ELDEN H. MILLS

* * * *

Meditation is as essential to the pacifist as drill to the militarist.

DOUGLAS V. STEERE

* * * *

There are things that we get from outside and take to ourselves as possessions. But with meditation, it is just the opposite. It is entering into the very midst of some great truth, so that, in the end, we are possessed by it.

RABINDRANATH TAGORE

* * * *

Talent develops itself in solitude; character in the stream of life.

GOETHE

* * * *

There are ample sources of power at our disposal, but in the course of our life we need moments of mental rest when the soul can go apart and rest awhile. Life, like music, has its rhythm of silence as well as of sound, it has its crests of surging energy, and its quiet calm in the trough of the wave. Life has its moments of throbbing energy, but needs also its moments of relaxation. The restful life does not demand that we withdraw from the world in ascetic retreat, but it demands such a control of our thoughts and feelings that, even when active in body, we can have that quiescence of mind which is itself the most perfect rest.

J. A. HADFIELD

In my consciousness I have a market, a garden, a dwelling, a workshop, a lover's walk, and above all a cathedral.

GEORGE BERNARD SHAW

* * * *

One ought, every day at least, to hear a song, read a good poem, see a fine picture, . . . and speak a few reasonable words.

GOETHE

* * * *

John Wesley's resolve: "To dedicate an hour (to worship) morning and evening, no excuse, reason or pretense; (and) to pray every hour, seriously deliberately.

* * * *

God make my heart so still, so still,
When I am deep in prayer
That I may hear the mists that rise
To meet Thee in the air.

A JAPANESE LEPER

* * * *

I have in the corner of my heart a plant called Reverence, which I find needs watering at least once a week.

OLIVER WENDELL HOLMES

* * * *

Speak to Him, thou, for He hears
And Spirit with Spirit can meet.
Closer is He than breathing,
Nearer than hands or feet.

Breathe on me, Breath of God,
Till I am wholly thine,
Till all this earthly part of me
Glows with thy fire divine.

EDWIN HATCH

For Younger Young Friends

RELIGION AT WORK

"....*They Know Not What They Do*"

Teddy Matsumoto wanted to help his mother plant their victory garden. He was still very young but she allowed him to set out some plants on one side. Every morning Teddy watered and inspected his garden. But one morning he dashed back to the house in tears. During the night someone had dug up the little plants and trampled them, leaving nothing but trodden soil and broken leaves.

"Mommy! Mommy! Why did anyone do that!"

"Probably because we are Japanese. And the people of America don't like us."

"I just—*hate* 'em!" He blurted out through his sobs.

"No, darling," she soothed, "we mustn't hate them. They just didn't realize what they were doing."

The word of the ruined garden got around and the neighbors were very unhappy, for had not Teddy's daddy risked his life when he opposed the Japanese military government? Wasn't he, even now, working in this country for peace and harmony among men? Wasn't Teddy, himself, an American-born citizen? They were so upset that that very day they shared their own plants and replanted the Matsumoto garden.

The local newspaper in Larchmont, New York. where Teddy lives, published an open letter to Teddy, which ended like this:

"We are sorry about your garden, Teddy . . . but what has happened to you has happened down through generations to those who have tried to plant love and understanding and tolerance in the world. Just when the plants begin to grow, someone who doesn't understand tramps in and ruins the garden. But they have kept on planting and each time more of the seeds survive. So get to work and plant your garden again, Teddy, and one of these days, you'll reap a harvest."

MEANNA CHESERTON-MANGLE

AND NOW TOWARD JAPAN

Recent shipments for relief abroad, by the American Friends Service Committee include twenty tires and tubes; 21,989 pounds of clothing, with twenty cases of shoes to Finland; Four million vitamin tablets, 52,980 pounds of powdered milk to India; 542 cases jam, fifty cases peanut butter, 12,950 pounds margarine, 36,000 pounds powdered milk, 10,800 square feet substitute glass, 70,085 pounds of clothing, including thirty cases of shoes, to Austria. The War and State Departments have given permission for a small commission from American Council of Voluntary Agencies to go to Japan, following very much the same plan as set up for relief in Germany.

CONTRIBUTORS

ELIZABETH FEEMSETER — Cambridge City, Indiana.

GEORGE A. FINCH — Director of the Division of International Law of the Carnegie Endowment for International Peace.

HOWARD W. KERSHNER — Vice-Chairman, Save the Children Federation, 1 Madison Avenue, New York 10, New York.

LESLIE D. SHAFFER—AFSC representative at the Quaker International Center, Paris, France.

ROBERT B. SHATTUCK—Joint Secretary for C.P.S. and the Peace Board of the Five Years Meeting, Richmond, Indiana.

JANET SHELLEY—119 South 12th Street, Richmond, Indiana.

NORMAN J. WHITNEY—Representative of the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pennsylvania.

FORUM

AN ATOMIC CRISIS?

Editor, THE AMERICAN FRIEND:

Ever since the May 17 copy of THE AMERICAN FRIEND came, I have wanted to try to ask the Editor of my church paper a question and now that a bulletin of the Town Meeting of the Air of April 25 has come in, I feel it helps to form the inquiry better than I could do.

Your editorial is the finest I have seen in its thought and expression on the present subject of Russia, giving the hoped for, prayerful view but, like all the religio-educational statements, does not explain how such a course can be effective soon enough. Russia would not submit to a world government any better than to the desired Christianizing of her attitude. The use of bombs later seems to imply national destruction for her or for us.

Are we going to go along with so nearly all of our population asleep to the gravity of the situation. It would be fine if you could incorporate your answer in a copy of the paper. Even if D. Elton Trueblood answers in his latest book, which I have not seen, or if there are answers elsewhere, we would be gratified to know yours, as I am sure it would be consoling to all of us. The question is, "How can anything short of bombs now be *soon enough*?"

There may be the suggestion of an answer in the first two paragraphs of page 165 of the May 2 issue of THE AMERICAN FRIEND, but how can any such course be effective quickly enough to keep us from being destroyed.

The answer may be very plain to you, but please pardon me for the expression of my anxiety, and give a reply not for me alone but also for all anxious to be informed.

It seems to me necessary to talk to Russia now about bombs, or to make use of them as the only safe way out, as unthinkable as it is.

With my regards and high esteem,

A FRIEND

EDITORIAL ANSWER

THE AMERCAN FRIEND does not presume to be a depository of authentic information or expert counsel on international affairs. It does, however, hold and express opinions and convictions on certain world issues and is glad to reply to the enquiry above.

This letter suggests that in all probability we shall be atom-bombed by Russia if we do not beat her to it. Therefore, should we drop the bombs? From any possible Christian measurement the answer is unequivocally, "No!" Even though it were a straight and simple choice — bomb or be bombed — there is but one answer in the New Testament or in the Christian interpretation of moral responsibility. If we should perform such a "death sneak" upon Russia the infamy of our act should torture our conscience day and night. We should know that the name of America would rightly go into history in the categories to which such events as Pearl Harbor are usually ascribed. Similar historical events are often called "perfidy" by Americans.

It should be acknowledged that a situation in which national disasters are posed, each against the other, presents a crisis which is not easily resolved even in the minds of devout Christians. If such a situation is indeed more than a theoretical case, then the answer lies peculiarly in the realm of Christian faith. It is almost an international parallel of certain issues Jesus faced as he went to Calvary. He could not deny the realness of divine love, even in the face of crucifixion. Though evil might seem to win for a day or longer, in the end the power of love must be trusted. They who advocate such "stubborn love," might not be able in every situation to practice it, but they surely ought to know the Christian principles involved.

Even from a non-religious viewpoint, it would not be to our own interest to beat Russia to the "draw." She is not the only nation capable of producing atom bombs eventually. The two articles in THE AMERCAN FRIEND by George Finch, though advocating a limited atomic armament by all major nations, is better than a jittery sneak attack on Russia.

If a war begins on other bases, then the use of such resources of destruction for "winning" a war becomes a somewhat different problem, by any secular concept, but even by that point of view, a "Pearl Harbor" attack on Russia should be unthinkable.

Like all other international problems no one can produce an answer that guarantees peace. United Nations' controls of uranium deposits and atomic development must be created. Above all, a new spirit must be developed on a world scale and that will not be accomplished in a short time. The bombs might beat it, but in no case should America (in the recent war or now) release this atomic boomerang on the world. Of course, the same principle is involved in all violence, but the "atomic balance of power" which threatens the world brings it into sharper focus.

E. T. E.

Book Reviews

A BASIC HISTORY OF THE UNITED STATES

BY CHARLES AND MARY BEARD

New Home Library

Price 69 cents

A modern publishing miracle! A book by two eminent historians, a large octavo volume of five hundred and eight pages, bound in cloth and gold stamped —for only sixty-nine cents! For the person who never went very deeply into American history when in school, and for those who want to refresh their understanding of America's past, this is an admirable volume, and a bargain.

JAMES FURBAY.

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THE RETURN TO JAPAN

In April, 1941, a representative group of Japanese Christians met with a similar group of American Christians at Riverside, California. They made solemn pledges of friendship which were sustained through the war. As the war ended, a call from Japan for a visit from American Christians was answered. Four prominent churchmen were warmly welcomed. They now make their report in *The Return to Japan*. It can be ordered at twenty-five cents from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

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At the price of four pence, two pamphlets are available, prepared by the Friends Home Service Committee, Friends House, Euston Road, London, N. W. 1. *Nothing can Hinder a Star from Shining* is an account by Myrtle Wright of her war-time experiences in Norway. *Supposing You Went to a School in Syria* is a story account in simple language of life among the Arabs at the school in Mount Lebanon.

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The Central Board for Conscientious Objectors has published a pamphlet report on "Release of C. O.'s," at three pence. Order from them at 6 Endsleigh Street, London, W. C. 1., England.

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Copies of Dorothy Gilbert's *Distinction in Quaker Education* can be secured free of charge by any Friend by writing to Clyde A. Milner, Guilford College, North Carolina.

Each must possess for himself an inner core of personal life sustained by strong faiths, adequate resources, and worthwhile purposes of his very own.

QUAKERDOM · AT · LARGE

Nancy Miller, young Friend from Siloam, North Carolina, was elected May Queen by the Guilford College student body and reigned during the annual May Day program.

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Lincoln School, Providence, Rhode Island, reports that on May 7, they held a sale of articles made in Lower and Upper School Studios. Seven hundred dollars was cleared for Europe's children.

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Edward W. Evans, secretary to Philadelphia Yearly Meeting, Arch Street, has resigned after several years of very acceptable work. He will continue in office until September 30.

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At the Iowa State Forensic Tournament in April, three William Penn students who received the highest rating of "superior" are: James Holmes in original oration; Harold Eberhard in poetry reading; and Owen Newlin in discussion.

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Caroline Brown Howe, daughter of Carroll T. and Anna Hartshorne Brown of Westtown, came from England with her two young children, David and Sylvia, in January of this year and spent four months this winter with her parents.

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Kenneth Boulding has been granted a year's leave of absence from Iowa State College, Ames, Iowa. He will occupy the chair of Political Economy at McGill University, Montreal, Canada. He will lecture at Pendle Hill this summer.

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Sarah Kratz, who was teaching in the Physical Education Department of Westtown School, was married to Clarence Bell during the Christmas vacation and went with him to Mississippi State College, where they have both been going to college again.

* * * *

Two students of William Penn, Eleanor Cadwallader and Louise O'Neal, attended the meeting of the Service Committee and Friends Fellowship Council in Philadelphia in May. Cecil E. Hinshaw, president of William Penn College and John Harvey, professor of religion, also were present.

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Dr. Francis C. Hayes, head of the modern language department at Guilford, returned in mid-winter from his year as visiting professor at University of Chuquisaca in Sucre, Bolivia. He has written several articles on his experiences since his return, the latest having been printed in the *South Atlantic Bulletin*, April number.

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Authorization has been received for thirteen organizations to send up to two thousand tons of clothing and nonperishable foods to Japan monthly, five hundred tons to Korea. Esther B. Rhoads is AFSC representative to set up distribution channels in Japan with a representative from National Catholic Welfare Conference.

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The record of accomplishments in the music department of Friends University grows steadily through the years. Orcenith Smith was chosen as baritone soloist for the famed Lindsborg presentation of the Messiah on Easter Sunday this year. Herbert Baehr '40, was recently a soloist at the Bismark Hotel in Chicago for the Burton Holmes Lecture Series on South America.

* * * *

Paul Douglas has returned to the Naval Hospital at Bethesda, Maryland, for further treatment of his arm injured on Okinawa. Meanwhile, Emily Taft Douglas has introduced the House Concurrent Resolution 115, urging that the United States initiate action in the United Nations for implementing the charter's provisions regarding disarmament. The resolution was referred to the Committee on Foreign Affairs.

* * * *

Chester B. McKean has tendered his resignation as pastor of Traverse City Friends Meeting and will finish his pastoral work there on August 31, after serving the Meeting thirteen years. He leaves the church in good condition. Most of the present membership have united with Friends while he was pastor. Chester and Anna McKean will be open for pastoral work for the next year and can be reached at 212 South Oak Street, Traverse City, Michigan.

* * * *

Mildred Haworth, of Eagle, Idaho, and Roger Minthorne, Teaneck, New Jersey, represented Pacific college students at the Northwest College Congress held at Reed College in Portland in April. The Congress was made up of representatives of all the colleges and universities in the Northwest, and met for the purpose of determining student thinking and making definite contributions to UN. The Congress made a number of resolutions which will be sent to the UN meeting next fall.

NEWS OF OUR MEETINGS

Frank J. Long has resigned from the pastorate at Noblesville, Indiana, and has accepted a call to the church at Xenia, Ohio, beginning June 9. On May 19, a dedication service for the new organ was held at Noblesville. The choir of Indianapolis Friends Meeting presented an evening musical program.

* * * *

The Easter services held in Penn Meeting at Cassopolis, Michigan, were entered into with much joy. An early sunrise worship service was attended by nearly one hundred persons who also partook of the fellowship breakfast at 8:45. This was followed by the Sunday School and the regular morning worship service. A large crowd of children, with their parents, attended an Easter egg hunt in the afternoon. The pastor, Herbert Kinsey, presented each of the Committee with a beautiful lily in appreciation of their services, helping to make this a day long to be remembered.

* * * *

Winneshiek Quarterly Meeting was held at Sawyer, Wisconsin, April 27 to 29. The general superintendent of Iowa Yearly Meeting brought deeply spiritual messages. Pastors from Valton, Wisconsin, and Hesper, Iowa, and other representatives were present. The missionary president of Iowa, Athena Mortimer, was present for the missionary conference. Pictures of Jamaica and Tennessee mission fields were shown Thursday evening by John Baxter, pastor of Sawyer Meeting. William Murphy of Seattle added to the services in song, as well as speaking Friday evening on "Love at its Best." Charles Beals spoke Sunday morning on "Christian Joy." This was based on Paul's prison experience in learning to be content in any state. Meals were served in the new basement, the fellowship adding much to the meeting.

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Bangor Quarterly Meeting was held at Bangor, Iowa, on May 18, with four Meetings, Marshalltown, LeGrand, Liberty and Bangor, reporting. Ten ministers were in attendance. Those having a part in the service were Orval Cox, pastor at Marshalltown, Wade Dillavou, pastor at Liberty Meeting, and John Hughes a retired Congregational minister, now serving as pastor at Hartland. Dr. A. A. Bond, on furlough from Africa, spoke at the eleven o'clock service, telling experiences of their thirty-three years of service there. A period of fellowship was enjoyed at noon with dinner being served in the church. Lillian

Pickard presided at the meeting of the Woman's Missionary Union. The Meeting went on record as opposed to liquor advertising in a local newspaper, a letter of protest being sent. Vernard Cox, pastor at LeGrand, spoke to the young people's rally on Sunday afternoon.

* * * *

Goldsboro, North Carolina, Friends are deeply interested in the work of feeding the hungry of Europe. Five hundred dollars was recently raised, bringing the total given in the last six months up to more than a thousand. Young Friends of Contentnea Quarter held a quarterly rally in the meetinghouse the evening of May 5. David Stafford of Guilford College, recently returned from China, spoke interestingly of his work with the Ambulance Unit. This was followed by a social period. Dr. A. A. Bond was the principal speaker at the mid-year conference of Contentnea on April 4. He gave an interesting account of his mission work in Africa at the mid-week prayer service. The A Capella Choir of Guilford College was in attendance at the April 28 meeting. The choir gave a concert at the St. Paul Methodist church in the afternoon. Delegates to the Woman's Missionary Union triennial conference in Muncie, Indiana, gave an interesting report at the evening service on May 19.

* * * *

Jonesboro, Indiana, Friends recently gave a dinner in the church basement honoring the boys who have returned from service. Following the fellowship hour, a program was given in the church auditorium, which included a talk by Norman J. Coppock, an illustrated talk on Sallman's painting of Christ, and music furnished by the men's quartet. The cantata, *The Carpenter of Nazareth*, under the direction of Joseph and Mathela Baskett, was presented on Easter evening by the Jonesboro Friends choir, assisted by members of the Fairmount Friends choir as well as by members of other Jonesboro church choirs. This same cantata was given later by invitation at Fairmount Friends Meeting and at First Friends Meeting at Marion, Indiana. The proceeds from the presentation went to the Service Committee for European relief. The Sunday School service on Easter was well attended. The primary department assisted in the closing exercises. There has been a gratifying increase in Sunday School attendance.

* * * *

Up River Missionary Society united with Piney Woods members at the Piney Woods church in April, for the annual mid-year conference. The Yearly Meeting president and others from Contentnea Quarter were among those welcomed. The highlight of the program was the presentation of the work of the African mission field by Dr. A. A. Bond, now on furlough. The weather was ideal and there was a large attendance. Lunch was served at noon.

The Quarterly Meeting sessions at Piney Woods, May 25 and 26, were largely attended as usual. Visiting ministers and workers were James Stein, Isaac and Mary White of Franklin, Virginia, Fredric and Ethel Carter and Joy Briggs of Greensboro; Ben and Pearl Millikan of Galax. Sunday morning, following the singing by a local quartette, Ben Millikan gave a stirring and timely message. Three young persons from Piney Woods are attending the Annual Young Friends Camp near Elizabethtown. Piney Woods Friends are in sympathy with every effort to feed the starving and are raising funds every Sabbath morning and in other ways.

* * * *

For several years, A. Ward Applegate, pastor of Wilmington, Ohio, Meeting, has conducted a "Pastor's Preparation Class," for several weeks prior to Easter, for boys and girls who contemplate active membership in the Meeting. They are taught what it means to become active members in the Society of Friends, something of the history of the group, as well as being instructed in Friendly methods of conducting business. Bibles were presented to twenty-three members of the class on Easter morning. In all, twenty-seven new members were welcomed into the church.

On the evening of May 14, members of Wilmington Friends Meeting gathered with well-filled baskets for a "welcome home" supper in honor of Wendell and Faye Farr, recently returned from missionary work at Sea Side, Jamaica. Colored pictures and vivid descriptions of their experiences and work gave a glimpse into the important work our missionaries are doing. On the following day an all-day meeting of the Yearly Meeting Missions Committee, with pot-luck dinner, was held in the Friends meetinghouse. Again Wendell and Faye Farr spoke of their work and future plans. They returned via plane on May 19 for continued service.

* * * *

There have been many outstanding events at First Friends Meeting in Marion, Indiana, this year, among them being a preaching mission conducted by Cecil E. Hinshaw. The men of the church honored returning service men with a carry-in dinner, and program, which was attended by twenty-one guests. Easter Sunday services began with a sunrise prayer and praise service, sponsored by the young people, followed with a breakfast, which was attended by almost one hundred persons. Murray Johnson, pastor, gave the closing sermon of a series on the Life of Christ, which has been very inspirational. Thirty-four members were welcomed into the church, and $539 was received as a free-will offering. This will be used for missionary and relief work, half of which will go to the Holguin School building fund in Cuba. There was a large attendance.

In a recent Sunday morning service, men of the church donated $67.50 to the Ladies Aid to purchase material for a relief sewing project. They, together with the Sada Stanley Guild and the young people, have donated several hundred dollars worth of clothing and food during the last few months. The mothers and daughters of the church were entertained at a lovely party on May 8, when a musical program and book review on *The Friendly Persuasion* was given by Mrs. J. C. Edgerton. On May 12, observed as Mother's Day and Family Day, Rachel Bogue was honored as being the oldest person of the membership present, having been a member of First Friends for sixty-five years.

IS CONSCIENCE A CRIME?

Read: "They Refuse to be Criminals"

Over 6,000 young men, Conscientious Objectors in World War II, are asking this question of the people of the United States. Read the booklet "THEY REFUSE TO BE CRIMINALS" by Edward C. M. Richards, which sets forth the problem of parole and the war objector, the story of the famous "trial" in Dayton, Ohio, of five resisters, and the personal story of three imprisoned men who refused to yield their consciences to the draft. Fifty pages, six photographs, fine book paper. Can be secured from Edward C. M. Richards, Nur Mahal, R. D. 3, West Chester, Pennsylvania. $ .25

MINISTRY IN CONSERVATIVE MEETINGS REVIEWED

Charles P. Morlan, Clerk of Ohio Yearly Meeting (Conservative), recently read a paper on "Ministry" as observed in the Meetings of the Yearly Meeting. Copies of his address may be secured or borrowed from Edward F. Stratton, 626 East Seventh Street, Salem, Ohio. This paper by Charles Morlan is commendable in its survey. It raises the question of the "recorded" ministry as well. The following paragraphs are taken from his statement:

"While we maintained primary schools, our children were educated under the care of the Society, attended mid-week meetings, and lived more nearly in accord with the Friendly way while they were forming their characters and habits. Now only those who go to Boarding School or Sabbath School have any real instruction in Friends' principles outside the home. With the kind of material used in some of our Friends' Sabbath Schools, there is but little to illustrate the application of the Bible to the Friendly way of life. The trend toward materialism and the scientific explanation of all phenomena both in our schools and colleges and in everyday life, is another factor in the decline of spiritual religion. This has deeply affected the Society of Friends as well as other religious denominations.

"When we consider what it takes to make a truly living minister in the Society of Friends, and then measure by these requirements, the kind of lives we now find increasingly prevalent among our members, it all seems to point to a definite decline of the spiritual life of the Society as being the central and most important cause of the lack of the ministry in our Meetings."

FELLOWSHIP CAMP

Young people from fourteen to eighteen years of age who wish to explore non-violent methods in an atmosphere of cooperative rural living will be interested in the announcement that Fellowship Farm at Oregon, Wisconsin, is offering these facilities for the third successive year. The camp opens July 28 and closes August 11.

The camp is directed by Walter and Mary Jo Uphoff with the assistance of an interracial staff with a valuable background in pacifist, cooperative, church, labor, and farm organization work.

The camp program of group discussions, work projects, folk recreation, and participation in the activities of the farm with the companionship of the farm family and counselors from varied racial and cultural backgrounds makes for a rich and broadening experience. The program is basically similar to the work camps conducted by the American Friends Service Committee.

Accommodations are simple but adequate and wholesome food is provided, the campers sharing in the preparation and planning of the meals. The city of Madison, with its parks, university, cooperatives, and churches, is within six miles of the farm on United States highway 14. For further information write Walter Uphoff, Fellowship Farm, Oregon, Wisconsin.

FARMING TAUGHT

Six single young men who would like to learn farming, or who would like to discover whether they are fitted for rural living, may be accommodated at Butterworth Farm School, Foster, Ohio. In addition to the directors, Roy and Pauline Clampitt, there are three young couples at the farm. Young men are encouraged to look forward to a year at the farm, but those who wish to come for a shorter time will be considered. All those interested should write to Roy J. Clampitt, Butterworth Farm, Foster, Ohio.

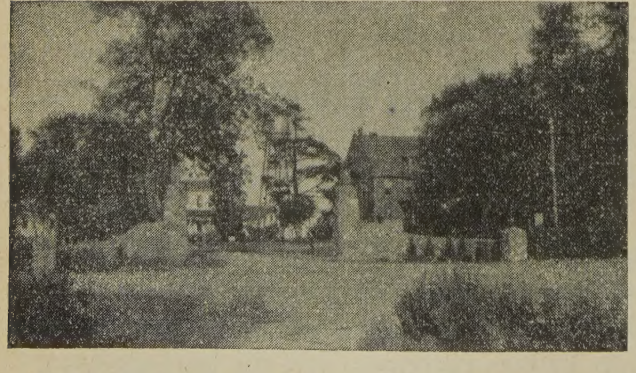
DRINKING UP BREAD FOR THE STARVING

According to Claire Sifton writing in the *Washington Post* for June 9, 1946, 37,000,000 bushels of grain were used between September, 1945, and March, 1946, to make a larger quantity of hard liquor than in any comparable period of history. There is a two and one-half year supply of hard liquor on hand now if not another gallon were distilled. Distillers are now restricted to three days' operation per month and 2,500,000 bushels of grain. Those figures do not include beer.

Jerry Voorhis, Congressman from Los Angeles, testified before the House Agricultural Committee on his resolution H. J. Res. 325, that eighty-five per cent of the diet of nearly half of the people of the globe is bread. His resolution, on which an additional day of hearings is expected next week, would empower the President and the Secretary of Agriculture "to prevent, so long as the present food shortage . . . continues, the use of grains for the manufacture of liquor or any other non-essential purposes and to channel such grains either into human consumption or into the feeding of livestock in the United States."

Write to Congressman Jerry Voorhis and to your own Congressman, and to Representative John W. Flannagan, Jr., Chairman of the House Committee on Agriculture, urging immediate and favorable action on this resolution.

WHITE'S INSTITUTE SERVES



About one hundred years ago, Josiah White, a Philadelphia Friend, visited Indiana Yearly Meeting of Friends with a concern to interest it in accepting his legacy and establishing a grammar school and high school for boys and girls who needed Friendly guidance into upright citizenship. His concern and legacy was accepted by the Yearly Meeting. In 1850, an Indiana State charter was granted to the Yearly Meeting to operate White's Indiana Manual Labor Institute, Wabash, Indiana, as outlined by the donor's will. Approximately twenty thousand students have been schooled and rehabilitated into society. The school not only affords an opportunity for students, but also staff members who are interested in serving unfortunate boys and girls. Concerned Friends should contact Superintendent Parvin W. Bond, Wabash, Indiana.

BIRTHS

HURD—To Jerome and Elizabeth Hurd, a son, Phillips Cornell, on March 11, at Clintondale, New York.

MILLER—To Paul and Ruth Miller on June 4, at Oskaloosa, Iowa, a daughter, Sarah Ingersoll.

SUTTON—To Harold and Marjorie Sutton of Clintondale, New York, a daughter, Martha Lynn, on March 15.

MARRIAGES

ALDRICH-EDWARDS—Dorothy Edwards, daughter of Mr. and Mrs. E. L. Edwards of Hinsdale, Illinois, to Bernard Aldrich, son of Mr. and Mrs. W. L. Aldrich of Paton, Iowa, on May 11, at Chicago, with William Lovell officiating. Both are employed by the American Friends Service Committee.

CARLSON-NELSON — Faith Nelson, daughter of John and Clara Nelson of Houghton, Washington, to Harold Carson, son of Raymond and Edna Dee Carson, Cicero, Indiana, at the Carson home, June 3, Sarah E. Rayle, minister.

COULTER-DILLON—Ruth Dillon, daughter of Asa and Emma Liggett Dillon, to George Coulter of Leon, Kansas, in the University Friends Church at Wichita,

Kansas, on June 9, with Robert E. Cope officiating.

GATCHELL-PAGE—Dora Cartland Page of Lewiston, Maine, to John Gatchell, Brunswick, Maine, in the South Durham meetinghouse, on April 28, after the manner of Friends.

TAYLOR-MARSTALLER — Lelia E. Marstaller to John S. Taylor, both of Brunswick, Maine, June 10, in the South Durham meetinghouse, after the manner of Friends.

WHITSON-BARRETT—Bertha S. Whitson, daughter of Jay and Edith Whitson, Ames, Iowa, to Hugh E. Barrett, son of Newton and Alma Barrett of St. Joseph, Missouri, in the Friends meetinghouse at Ackworth, Iowa, the groom's father officiating, with Everett Davis, pastor, assisting.

WORLEY-STEELE — Muriel Steele and James Worley, son of Stella Worley of Marshalltown, Iowa, at Sault St. Marie, Michigan, on May 13.

DEATHS

BROWN — Francis Guion Brown, on May 9, at New Rochelle, New York, aged eighty years. She taught in the State Normal College of Oshkosh, Wisconsin. She with her husband, Dr. J. Franklin Brown, had been members of the Meeting at Purchase, New York, but following his death, her membership was transferred to Scarsdale where she was a concerned member.

BUTLER—Lizzie C. Butler, at New Providence, Iowa, on April 4, aged eighty-two years. She was the daughter of Jesse and Mary Mays, and was a lifelong member of the Society of Friends, serving for many years as an elder. She has been active in the missionary society and Service Committee work. She was preceded in death by her husband, Elgar Butler. Surviving are three children, Viola Morris of New Providence; Lester Butler of Chicago, and Vern Butler of Argyle, New York; nine grandchildren and three great grandchildren. Services were conducted by her pastor, J. Paul Hadley, in the Friends meetinghouse at New Providence.

FLEMING—Omer K. Fleming on May 30, at Watseka, Illinois, in an accidental death. He was a concerned member of the Watseka Meeting.

FURNAS—Clifton J. Furnas on May 26, at the age of forty-eight years, following a long illness. He was an elder in the Friends Meeting at Cambridge, Massachusetts, and was head of the Department of Academic Studies at the New England Conservatory of Music in Boston.

MARIS — Deborah W. Maris on May 31, at El Monte, California, aged eighty-one years. She was the daughter of Caleb and Deborah Watson Maris. She attended Penn College and served as a pastor and in home mission work with her blind sister. In 1913, they went to California to live. She leaves two sisters, Louisa T. Maris and Mrs. Ellis Wells of Whittier, and several nieces and nephews. Services were conducted by her pastor, O. Herschel Folger.

MCCRACKEN—Irene Hays McCracken, on May 15, following a long illness, at her home in Baton Rouge, Louisiana, aged fifty-eight years. During the years her husband, Dr. H. Linneus McCracken, was a faculty member and president of William Penn College, she was an active member of Oskaloosa Monthly Meeting. She was always generous with her gift of song in church and community. Besides the husband, she leaves two daughters, Genevieve McCracken and Pauline McCracken Stevenson, and two grandchildren. Services were held in the First Presbyterian church in Baton Rouge, and burial was made in Roselawn Memorial Park.

TERRELL—Edward Everett Terrell, on March 24, at his home in Wilmington, Ohio, aged sixty-eight years. The son of Allen and Mattie Conard Terrell, he was a birthright member of the Society of Friends and an elder in Wilmington Meeting. He was a graduate of Wilmington College. He is survived by his wife, Susanna McKay Terrell, three children, Allen of Philadelphia, Pa., Mary Saunders of Columbus, Ohio, and Everett Jr., at home, and four grandchildren. Services were held in Wilmington Friends meetinghouse, with burial being made in Sugar Grove Cemetery at Wilmington.

POSITION OPEN

An experienced bookkeeper for the Five Years Meeting offices is wanted. Send application to Five Years Meeting, 101 South 8th Street, Richmond, Indiana.

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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, 10:30 Unified Service. In September (2nd Sunday) we shall return to our regular morning worship time at 10:45.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 5 through September, each Sunday at 11:00 a. m. All Welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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